THE

Western Conference News Letter

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AGAIN the NEWS LETTER greets the Unitarians of the Western Conference at the beginning of a new church year. Its wish is that the joy of usefulness may be full in every one of our churches during the coming year. A vacation is not well spent unless it brings a renewal of strength with which to confront the inevitable tasks that each year's work brings. The pleasure and privilege of meeting friends and fellow workers at the first service of the new year is soon to be experienced again.

A RESOLUTION was adopted at the Conference last May, asking the Western Conference churches to contribute towards helping along the work at Brookings, S. D. Though the Chicago Associate Alliance has made possible several visits of speakers who presented our faith, the work there still languishes from the lack of funds to carry it on. It is inevitable that in the course of time the Western Conference will become a missionary body. This was so strongly borne in upon the mind of one of our ministers at the session of our Conference, as the spirit and need of the hour, that she went home and presented the case of Brookings so strongly to her society that a large collection was taken. There are none of our churches that cannot give a little, and give it now, if not in dollars, then in cents. The amount needed is not so great that it will interfere at all with the usual collections of the A. U. A. and Western Conference. Here is an opportunity to show that we are sincere when we proclaim the worth of our gospel.

THE manifestation of a distinctive spirit by individuals is no greater than that exhibited by a number of individuals united into some form of organization. No doubt the spirit is formed at first by the composite spirit of the members of the body, but once having been made manifest, the body gathers to itself mainly those who are of its type and temper, and thus it is perpetuated. That there is a distinct difference between the different Unitarian conferences and associations is very apparent. To speak of the spirit of the Western Conference is not to speak of the things that it has in common with the other Unitarian bodies, but of its distinctive characteristics. It was born at a time when a contest for liberty was being waged. Those who stood sponsors for the babe, loved liberty not in the abstract but the concrete, and, being men of thought and deed, they gave the impress of their lives to the nature of their child. The struggle for liberty that these fathers waged was not a narrow one, but reached bravely out into all possible conditions and this heritage leads Unitarianism in the west to welcome women to its pulpits, and gives "causes" a religious sanction. It was born into a world of so strenuous a life that it is ever looking forward for a larger expression of divine truth in human life. This is of the radical spirit that is ever seeking the root of truth that it may have and communicate the joy of life. Those who have this spirit work in a larger fellowship than a denominational standard covers. They seek their kindred-minded everywhere and work with them. Now this spirit of freedom and progress can not be spared from a body like the Unitarian. It needs it not alone in its theories, but in its practices as well. It needs to have all of its agencies of government and missionary enterprize democratic and forward looking. It would be ridiculous for the Western Conference to claim a monopoly of this spirit; but it was founded in this spirit and has ever sought to be true to it, perhaps to the loss of other essentials. Having been true to it when others were not, the Western Conference has come to stand for this essential thing. A speaker at the last conference said that if it were for the good of Unitarianism, the Western Conference would willingly die. That is no doubt true, but it might with equal justice be said that we would be willing to see all of our organizations die, if thereby the principles for which we stand might be forwarded. But there is no other body to carry on our work, and we should distrust the judgment of any one who bade the body die which stands pre-eminently for the spirit of liberty in religion. There is no other religious organization in the world to-day that would welcome Unitarian preachers and their messages to its pulpits. We are a free church, and in this body the Western Conference stands for an open fellowship in its widest and truest meaning. Is not such an institution worthy of the thinker's dream and the worker's effort?

THE ECCLESIASTICAL MACHINE.

Behind the throne of political injustice stands the menacing wraith of religious superstition. That is the ghost that scares the life out of social reform. For there can be no reform without spiritual liberty, which is simply another word for free moral competition or the right of every man to challenge any social arrangement that contradicts his own soul.

The country will continue to be ruled by the political machine, our prosperity will continue to be aborted by legal monopoly, as long as most of us submit to the authority of the ecclesiastical machine. A community that prefers the religion of orthodoxy to that of moral freedom, will not be able to mobilize its forces

to meet the changing conditions of its economic life, it will prefer the letter to the spirit of the law, its joints will stiffen with *rigor mortis* and it will die of political orthodoxy and the cant of party.

If we continue for another decade to batten in formularies, to pray with a prayer-wheel, to make a merit of credulity and to poison the common air with the corpses of dead creeds, we shall deserve to be overwhelmed by the seried hosts of "scientific" socialism —as the dead-and-alive Christianity of Asia was swept by the convinced sectarianism of Mohammed, and as every half-hearted orthodoxy in the world has but served to prepare the way for sincerer infatuations.

The most anomolous thing now extant in any Western city is the spiritual obscurantism of its sectarian churches. This thing is out of place here and out of date. The West belongs by every right to the religion of intellectual liberty, and that kind of religion will fight here for its own. It will no longer stand upon the defensive. It challenges the sectaries of orthodoxy to justify themselves, if they can, or else to loose the clutch of their stiffening fingers and give the cities a chance to grow.

We do not war upon any man's faith; we simply clear the field for the free competition of all theologies, in confidence that the best will win. This church is as wide open to Calvanists and Lutherans as to those who have learned their scripture lessons from Channing and Parker. It carries out the historical principle of protestantism to its conclusion.

The social crime of orthodoxy does not consist in holding fast to ancient opinions about God. But orthodoxy is idolatrous because it worships the graven image of custom. It builds paddock-pens of compromise, and calls them households of faith.

Orthodoxy, sectarianism, the ecclesiastical machine, these are three words for the same thing. A sect is no more a church than a political party is a state. A church is a public institution that exists to build up a city in accordance with the spiritual laws of civilization; a sect is a parasitical institution that drains the life and substance of the public in order to build up itself. The difference between the two is not a matter of good intentions; the sectarians always mean well. The essential difference is that the sect rests upon the slavery of the mind, while the church is the champion of intellectual liberty. The sect undertakes to propagate a lot of accepted definitions, the letter of the law, while the church lies wide open to all kinds of revelation and undertakes to execute the spirit of laws.

The message to the great religious societies that are awakening in these days to find themselves caught in the cogs of the ecclesiastical machine, is not that they should abandon their institutions and go over to the radicals, but that they should shake off the paralysis of sectarianism. The ecclesiastical machines must be broken up and flung aside.

The process of emancipation as it works itself out in each particular congregation, will have two phases: the congregation must make its protestantism real, and it must make its catholicism real.

The gist of protestantism is not this or that theory of salvation, but the assertion of the right and duty of every man to risk being saved in his own way. In the out-working of the protestant principle the church becomes the mother of the university, the protagonist of intellectual freedom against the hard legalism and conventionality of the old order of the world. In carrying out its protestant tradition, therefore, the local religious society must champion the cause of intellectual liberty and offer its communion to all sorts and conditions of men, without regard to their religious opinions.

As for the catholicism to which all the churches lay claim, the essence of the thing is not, as is vulgarly supposed, some theory of the papacy, of apostolical succession or of a scriptural pattern of ecclesiastical order. Catholicism reduced to practical terms means simply territorial jurisdiction, the claim of a church that it represents the whole public and all the real interests of the public within the territorial bounds of the parish. In order, therefore, to make good its claim to a genuine catholicism, the local church must become the basis of public order in its own town or ward, or district—the focal point of all public interests and the defense of those interests against private and factional greed.

The local church will fulfill its protestantism by becoming a university of the people, and its catholicism by becoming a permanent political primary for the overthrow of monopoly.

The so-called independent churches throughout the country have already arrived at something like this conception of their mission. As for the churches that continue to maintain a high degree of "denominational" organization, the machine is kept going mainly in compliance with what are supposed to be business principles. The huge sectarian organizations are clerical trusts, the trade unions of the religious profession.

The convinced sectarian in a doctrinal sense is growing increasingly rare; it might not be easy to find one in a day's walk. Nearly everybody is a liberal in religion now-a-days, and nearly everybody believes that the true mission of the church is to represent the public against private interest and to do good in practical ways. The majority of the congregations of all churches would prefer to press forward to a thoroughgoing protestanism and a genuine catholicism. There is nothing in the way but the ecclesiastical machine with its specious pretence that missionary efficiency demands machinery of great complexity and driving-power.

Do not expect anything but loss to the cause of religious and political liberty from the efforts now being made by the ecclesiastical specialists—acting no doubt with the best motives—to amalgamate the several sects by inter-denominational negotiations and diplomacies. The unity of the church is not to be achieved by reducing its faith to a platitude or by getting the doctors to agree. Half a dozen large sectarian corporations would be not much better but much worse than a hundred small ones. The unification of religion must be worked out in this age of the world, not on aristocratic, but on democratic lines, not in high ecclesiastical councils but in parish-meetings.

What is wanted is that local congregations of Baptists, Episcopalians or whatever name, shall in their own parish-meetings and without waiting for the consent of the high ecclesiastical authorities,declare themselves committed to the protestant principle of intellectual liberty and the catholic principle of territorial jurisdiction.

The church will conquer the world by merging its

organization with that of secular society. Its ministers will cease to be thought of as specialists in piety or professional goodmen, and will come to be regarded simply as expert publicists, interpreters of the spiritual laws of common life, whose business it is in the jangle of classes, parties, sects, to know and follow the interest of the public. It is a very necessary office, for as things now stand in America there is no other interest that has not its attorney.

Kansas City. CHARLES FERGUSON.

THE LIFE OF REASON.

If there is a liberal minister who does not already own the five volumes of "The Life of Reason," "In Common Sense," "In Society," "In Religion," "In Art," and "In Science," let him at once buy them. They are to be read, re-read and reflected upon. They are the guideway of the gild of the liberal life.

George Santayana, their author, is assistant professor of philosophy at Harvard. When we take up a book from the Harvard school of philosophy, we read it with a listless interest, because we know that it is Harvarized, that it is written inside the Harvard fence. However clear it may seem, in the beginning of a work, or even on through the body of the book, that the writer must go over the fence, we know that in the end he will "funk the leap." John Fiske found the fence, and every succeeding writer has marked time when he threatened to go forward. Royce, James, Munsterburg (though he is a German with a tang of the fenceless world in him), and the dear old scientist, Shaler, have all shown that they were duly and truly Harvardized. But here is a work done in the open, and a Harvard professor has shown that the boundless is not too wide a field for him. "Imagine Socrates viewing with alarm" the implications of an argument, says our author. We find no tremor in Santayana before the implications of an argument.

Yet let not one think that in this work he will find an armory of offense and defense against the follies and crimes of the world; we mean the things he—the reader—esteems the crimes and follies. Santayana is no reformer, no mad dog has bitten him, he has no panaceas for the ills of man, but rather understands, appreciates and justifies all. There is room in the flux for all the magic, superstition, mythology and philosophy of a fantastic world. The only way to master them is to attain the ability to interpret them sympathetically.

It is quite impossible to give any abstract of the work for itself is an epitome of a world philosophy, compacted and made pithy at every point. A sane and healthy mind mirrors a universe of majesty and fullness. With the wisdom of those who would teach the immature, our author gives us the profoundest truths and the most involved demonstrations in simplest phrase. Indeed the books are written with the naivete of the cultured. Not with dogmatism, but with the clear mastery of his subject he seems to say, like other masters, Huxley and Metchnikoff, "plainly, it is so n' est ce pas?"

Besides being a philosopher and recognizing the method of science as the way to a life of reason, Santayana is a poet. His text is wind and river, sun and cloud, and sky. It is growing things. It is fragrant. A phrase uncovers a marvel. A sentence discloses a landscape. Without preciosity the work is superb as literature.

As one reads, although it seems sin to detach any part of the work from the context from which it derives its full significance, still he cannot resist the temptation to copy pregnant sentences to send to some friend who will understand, such as these:

"An ignorant mind believes itself omnipotent and omniscient; those impulses in itself which represent the inertia and unspent momentum of its last dream, it regards as the creative forces of nature."

"God, for a long time, was understood to command what in fact was truly important, the divine was long the truly noble and beautiful, heaven ever ceased to respond to impersonal and ideal aspirations. Under those figures, therefore, the ideals of life could confront life with clearness and authority. The spiritual man, fixing his eyes on them, could live in the presence of ultimate purposes and ideal issues. Before each immediate task, each incidental pleasure, each casual success, he could retain his sweetness and constancy, accepting what good these moments brought and laying it on the altar of what they ought to bring."

Speaking of the occult and the evidence presented by it for its verity, he says: "This mass of evidence, ancient and modern, traditional and statistical, is beneath consideration; the palpating mood in which it is gathered and received, even when ostensibly scientific, is such that gullibility and fiction play a very large part in the report; for it is not to be assumed that a man, because he speaks in the first person and addresses a learned society, has lost the primordial faculty of lying."

"It is discipline that renders men rational and capable of happiness, by suppressing without hatred what needs to be suppressed to attain a beautiful naturalness. Discipline discredits the random pleasures of illusion, hope and triumph, and substitutes those which are self-reproductive, perennial and serene, because they express an equilibrium maintained with reality. So long as the result of endeavor is partly unforseen and unintentional, so long as the will is partly blind, the life of reason is still swaddled in ignominy and the animal barks in the midst of human discourse."

In only one point has the writer found himself not in perfect harmony with the author, and that is in his fine magnification of the early Greek philosophy. While we of this generation do, as Prof. Clifford says, reach back to clasp hands across the centuries with the ancient Greeks, we have arrived at our point of sympathy by a very different route, and it is the route that gives a vaster significance to our conclusions. Thales announced evolution, but his announcement was the announcement of his dream; it was his fable. Darwin arrived at evolution by a far different method, the method of science, which makes it stand on two feet.

We have felt in the reading of each volume as if we were living in that "ideal society," portrayed in the last chapter of "Reason in Society."

The Life of Reason will not be read and shelved by the minister who is liberal in more than in name, but will be worn out. I mean the books will be worn out. The matter of the books will resist all wear.

"There is a pathetic capacity in man to live nobly, if only they would give one another the chance."

Quincy, Ill. C. F. ELLIOTT.

AMONG THE CHURCHES.

Des Moines, Iowa.—Rev. Mary A. Safford has returned to her work in Des Moines with recovered health and vigor. Her devoted people rejoice to have her with them once more.

Iowa City, Iowa.—The State of Iowa has purchased our church property for $18,000. A new building will be erected in a good residence neighborhood. Dr. Ward's successor will find a great opportunity awaiting him.

Denver, Colo.—The honored pastor of our Denver church, Rev. David Utter, D. D., has received the recognition due his ability and services from Harvard University. He was given the doctor's degree at the commencement in June.

Fargo, N. D.—After being without a minister for a year our church at Fargo is about to open its doors for service. It does not propose to settle a minister, but to have a monthly visit from some one of the ministers located in neighboring communities.

Geneva, Ill.—Rev. Rowena Morse has resigned the pulpit of this church to accept a call to Keokuk. Miss Morse has been with the Geneva church only one year, but in that time she has endeared herself to the people and done splendid work for the church.

Fort Collins, Colo.—Rev. F. K. Gifford has resigned the pulpit of Unity Church and will seek a location elsewhere. Mr. Gifford has been with this society four years, and has accomplished the difficult task of securing a fine new building for the use of our people in this community.

Humboldt, Iowa.—Rev. Robert E. Ramsay, for three years minister of this society, has resigned to spend a year in study at Harvard. Mr. Ramsay has done much to strengthen the Humboldt church, and carries with him the esteem and good wishes of the community in which he has worked so faithfully.

Buda, Ill.—Rev. E. H. Barrett has received a unanimous call to continue as minister of the Free Christian Church. At the same meeting it was proposed to raise a fund to purchase a parsonage. Contributions to this fund will be thankfully received. This church is in a small community, and a parsonage will help greatly in the maintenance of a minister.

Davenport, Iowa.—The beauty of the audience room of the finely-equipped building belonging to this society is greatly improved by the fine windows that were put in during the vacation season. The taste manifested in the harmony of the decorations in this place of worship makes it conducive to the spirit of reverence.

Colorado Springs.—Rev. Franklin Baker, of Eureka, Cal., has been called to the pulpit of All Souls Church. Mr. Baker is a recent accession from orthodoxy. He did not come alone, but brought a congregation with him. He leaves Eureka on account of his wife's health. All Souls is to be congratulated on having again a resident minister.

Duluth, Minn.—Our society in Duluth is grieved by the departure of its minister, Rev. Harry White. The years that he has worked in this church have been productive of much good in the community and prosperity to the society. The ties of affection had become very strong between Mr. White and his people, hence the grief caused by his resignation.

Keokuk, Iowa.—Rev. Harry A. Weston has resigned and Rev. Rowena Morse called as his successor. Mr. Weston resigned in June, and the church at once sought a new minister, using the vacation period for that purpose. Mr. Weston devoted much of his time to building up the Sunday school work at Keokuk. His efforts met with great success. He leaves a large, well-organized school.

Minneapolis, Minn.—Rev. Amandus Norman, who has been minister of Nazareth Church for a number of years, has resigned to become superintendent of our Scandinavian work. Mr. Norman has always spent part of the year with the society at Hanska. He will now reside there all the year. Rev. H. A. Sather, formerly with the Baptist denomination, succeeds Mr. Norman as minister of Nazareth.

Mt. Pleasant, Mich.—Rev. H. Van Ommeran has been called to the pastorate of our society. Mr. Ommeran has been supplying at Mt. Pleasant for more than a year, and the unanimous call that he received at the yearly meeting, expresses the confidence of the people in him and his work. Mr. Van Ommeran was at one time minister of the Presbyterian Church in Mt. Pleasant. He has recently applied for our fellowship. Last June the graduating class of the high school asked him to deliver the baccalaureate sermon.

Champaign, Ill.—Mr. A. E. Vail, who graduated from the Harvard Divinity School in June, has been appointed by the A. U. A. to undertake the task of establishing a Unitarian Church in this important and growing educational center. Mr. Vail is well fitted for the task, being western born and educated, save for his theological training. If friends knowing of students or others at Champaign of liberal belief or tendencies, will send their names to Mr. Vail at 175 Dearborn street, Chicago, it will help forward the cause.

NOTES FROM THE FIELD:—June was a busy month for the secretary. The first part of it was used in an endeavor to secure recruits for our work from among the ministers of the East. The first Sunday in June he supplied the pulpit of the Church of the Messiah, New York. The second Sunday was spent with the Pleasant Hill Church, Serena, Ill. This society has enjoyed the ministry of Rev. Rett E. Olmstead for the past year, but his resignation of the Earlville pulpit carried with it that of the Pleasant Hill. All of our ministers who have visited this church have nothing but praise for the church and people. It is located in a grove of oak upon a hill from which the view is wide-reaching. There are no houses near, but in this rural community there gathers once a month, in the beautiful meeeting-house erected in this grove, a company of earnest, intelligent folk, to workship after a free and rational manner. One very pleasant feature of the church life of this society is the monthly social, at which the whole countryside gathers to enjoy a day of social intercourse. This society has wrought an untold amount of change for the better in this community. The third Sunday was spent in Iowa. The morning hour of service was with the friends in Davenport. It was a pleasure to meet this active society in its well-equipped edifice. The Sunday-school of this church has long been the largest in our denomination in the West. To be the largest it must possess the worth to attract. The years of Mr. Judy's pastorate in Davenport have seen a constant stream of little men and women pouring through this Sunday school out

into the world beyond, carrying with them the high and noble things that they have learned to be a safeguard and blessing. The afternoon of this Sunday was spent with the people of the Iowa City Church in council. The last Sunday in the month was spent pleasantly with our society in Milwaukee. Rev. Mr. Hodgins was compelled to leave his pulpit before the regular vacation season, on account of illness caused by overwork, to get the needed rest for a resumption of work with his wonted vigor in September. July and August were given this year mainly to office work, though the secretary preached at Pleasant Hill, in both July and August. Also he preached at Mr. Douthit's Lithia Springs Chautauqua Assembly. This assembly was unusually successful this year. The number of people who camped upon the grounds was greater than before, and the daily admissions were more than in recent years. Unitarians are interested in this chautauqua, because the A. U. A. owns the grounds, and its manager, Rev. J. L. Douthit, is a Unitarian minister. This chautauqua is unique from the fact that it is located from any center of population. Here in the country, remote from town or village even, the foremost men of our country come year after year to give their best thought to these country folk. It is hardly possible to describe the change that it has wrought. One of those who has gone there many years—a man who was once a candidate for president of the U. S.—said to me: "When I first came here, it was hard for me to speak, for the people hardly seemed to know what I was driving at, but now it is one of the most responsive audiences I meet." Whatever may be the outcome of this work that Bro. Douthit is doing, the good result of what has been done is apparent. And the chautauqua work at large is a great means of social regeneration. There are four hundred and fifty chautauquas in our country, reaching about three million people. The speakers are usually men of the progressive type. These men give knowledge and inspiration that quickens the minds and enlarges the lives of those who hear, with the result that they are desirous of realizing these good things in our national life. We, Unitarians, need to take advantage of this great movement. It is possible for us to find some central location here in the West, where nature has done her part, and establish an assembly of those who care to mingle nature's beauties and joys with those which come from high and noble thoughts shared with our fellowmen. Let us find the place and appoint the time.

A BARGAIN IN BOOKS.

In order to clear our shelves for new books, we offer the following reductions. Address Unitarian Headquarters, 175 Dearborn St., Chicago.

	Published at.	Now.
Liberty and Life—E. P. Powell	$ .25	$ .10
A Biographical Study of Martineau—Jackson	2.25	1.00
Home Prayers—Martineau	.75	.50
Sermons — Walker	1.00	.50
Sermons — Hedge	1.00	.50
Theodore Parker—Chadwick	1.50	.75
The Western Slope—Celia P. Woolley	1.00	.50
Messages of Faith, Love & Hope—Clarke	.75	.40
Tides of the Spirit—Lazenby	1.00	.50
Ten Discourses on Orthodoxy—Allen	.25	.10
Anchor of the Soul—James Vila Blake	1.00	.50
Victor Serenus—Wood	.75	.40
Twenty-five Sermons—Potter	1.00	.50
Animal Rights—Salt	.75	.25
Jess—Jenkkin Lloyd Jones	1.10	.50
The Christian in Hungarian Romance—Fretwell	.50	.25
The Shifting Wind—Bulkley	.50	.15
Channing's Thoughts	.50	.25
As Natural as Life—Ames	.50	.25
The Little Heroes of Mantazas—Garrett	.50	.15
Ralph Waldo Emerson—Edward E. Hale	.50	.25
Different New Testament Views of Jesus—Crooker	.25	.10
The Complete Life—West	.50	.25
Love Does it All—Hildyard	.50	.25
Power and Use—Chadwick	1.00	.25
Essentials and Non-Essentials in Religion—Clarke	.35	.15
In Love with Love—West	.50	.25
Living by the Day—Savage	1.00	.50
In Tune with the Infinite—Trine	1.00	.50
Physical & Religious Knowledge—Bixby	.50	.25

ALLIANCE NOTES.

The Chicago Associate Alliance held its annual meeting at Geneva, Ill., Thursday, June 14. The meeting was given up to the reports of the various committees and the election of officers. The following were elected: President, Mrs. W. M. Backus; secretary and treasurer, Mrs. O. C. Baker. Mrs. Herbert Brough, Miss Hannah K. French, Miss Frances Le Baron and Miss M. A. Fry were elected to head the four standing committees. The Geneva people had prepared to show their visitors about their beautiful little city, but a rain prevented. Luncheon was served in the church, and the assembly drawn close together by the occasion, enjoyed a "love-feast," under the inspiring leadership of Mrs. E. A. Delano. Almost every one present had some word to say of the value of our faith. It was good to be there.

The spring meeting of the Missouri Valley Associate Alliance, composed of the four branches at Lawrence, St. Joseph, Topeka, and Kansas City, was held in Topeka on Friday, May 4.

About twenty-five were present when the President called the meeting to order.

The time was principally occupied with the detail incidental to proper organization, this being the second meeting, and but the first business meeting.

It was decided to call the organization the "Missouri Valley Associate Alliance, South," and to hold three meetings a year—one at the time of the Missouri Valley Conference, one in January, and one late in April or early in May.

Mrs. Stevens of Kansas City, was elected a delegate to the National Alliance meeting at Chicago. Mrs. Leonard, of Lawrence, was also named in case we are allowed two delegates.

Mr. Jones, minister of Unity Church, Topeka, spoke on "The Help the Women Are to the Ministers." Mrs. Stevens urged us to be even more devoted in our church work, placing it always next in importance to the home.

After adjournment, the delegates were guests of the Topeka ladies on a trip to Washburn College.

KATE L. RAYFIELD, Secretary.

DIRECTORY.

A Directory of the Independent churches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers:

Alton, Ill.—First Unitarian Church. Hour of service, 11 A. M. Rev. George R. Gebauer, Third and Alby Sts.

Ann Arbor, Mich.—First Unitarian Society. Hour of service 10:30 A. M. Rev. Henry W. Foote.

Broken Bow, Neb.—The People's Liberal Christian Society. Hour of service 7:45 P. M. Rev. L F. Harman.

Buda, Ill—Union Christian Society. Hour of service, 10:45 A. M. Rev. Ed. H. Barrett.

Burlington, Iowa.—People's Church. Hour of service, 10:45 A. M. Rev. Hedley Hall, Moline, Ill.

Chicago, Ill.—Church of the Messiah, Michigan Ave. and Twenty-third St. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 4 P. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Unity Church, Barry Ave, near Evanston Ave Hour of service, 11 A. M. Rev. Fred V. Hawley, 2429 North Hermitage Ave.

Chicago, Ill.—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service 10:45 A. M. Rev. Fred Alban Weil, 1535 Adams St.

Chicago, Ill.—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1285 N. Halsted St.

Cincinnati, Ohio.—The First Congregational Church of Cincinnati, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.

Cleveland, Ohio.—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 755 Genesee Ave.

Colorado Springs, Col.—All Souls' Unitarian Church, Dale and Tejon Sts. Hour of service, 4 P. M. Without minister.

Davenport, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Arthur M. Judy, 1708 Perry St.

Decorah, Iowa.—Unity Church. Hour of service, 10:30 A. M. Rev. Margaret T. Olmstead.

Denver, Col.—Unity Church, Nineteenth Ave. and Broadway. Hour of service, 11 A. M. Rev. David Utter, 1557 Logan Ave.

Des Moines, Iowa.—First Unitarian Society. Hour of service, 10.30 A. M. Rev. Mary A. Safford and Rev. Eleanor E. Gordon.

Duluth, Minn.—First Unitarian Church. Hour of service, 10:45 A. M.

Evanston, Ill.—Church of All Souls. Hour of service, 11 A. M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

Fargo, N. Dak.—First Unitarian Society of Fargo, Ninth St. and Second Ave., South. Hour of service, 11 A. M.

Fort Collins, Colo.—Unity Church. Hour of service, 11 A. M.

Geneseo, Ill.—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

Geneva, Ill.—First Unitarian Society. Hour of service 11 A. M.

Gimli, Manitoba.—Unitarian Society. Hour of service, Rev. J. P. Solmundsson.

Grand Haven, Mich.—First Unitarian Society, Washington St., between Third and Fourth Sts. Hour of service 7 P. M. Rev. George E. Cooley.

Grand Rapids, Mich.—Holland Unitarian, North Ionia and East Bridge St. Service at 10 A. M. Rev. B. A. Van Sluyters, 41 Page St.

Greeley, Col.—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45. Rev. T. Clinton Brockway.

Hanska, Minn.—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

Hinsdale, Ill.—Unity Church. Hour of service, 10:45 A. M Rev. Ernest C. Smith.

Hobart, Ind.—First Unitarian Church. Hour of service 7:30 P. M. alternate Sundays. Rev. Ernest C. Smith,

Humboldt, Iowa.—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M.

Indianapolis, Ind.—All Souls' Unitarian Church. Hour of service, 11 A. M. Rev. Frank C. S. Wicks. 17 Michigan St.

Iowa City, Iowa.—All Souls' Church. Hour of service, 11 A. M. Rev. Duren J. H. Ward, Ph. D.

Kalamazoo, Mich.—People's Church, Park and Lovell Sts. Hours of service, 10.30 A. M. and 7 P. M. Rev. Joseph P. MacCarthy.

Kansas City, Mo.—All ouls' Church, Baltimore Ave, and Armour Boul. Hour of service 11 A. M Rev. Charles Ferguson, 3519 Flora Avenue.

Kenosha, Wis.—First Unitarian Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 427 Congress St.

Keokuk, Iowa.—First Unitarian Society. Hours of service, 11 A. M. and 7.30 P. M. Rev. Roweno M. Morse.

Lawrence, Kan.—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1140 Ohio St.

Lincoln, Neb.—All Souls' Church, Twelfth and H Sts. Hour of service, 10:30 A. M. Rev. J. Lewis Marsh, 1210 D St.

Louisville, Ky.—Church of the Messiah, Fourth Ave. and York St. Hour of service, 11 A. M. Rev. William H. Ramsay, Alta Ave.

Luverne, Minn.—Unity Congregation Church. Hour of service, 10:45 A. M.

Madison, Wis.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. F. A. Gilmore.

Milwaukee, Wis.—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. J. C. Hodgins, 682 Astor St.

Minneapolis, Minn. First Unitarian Society. Hour of service, 10.45 A. M. Rev. Edwin M. S. Hodgin.

Moline, Ill.—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of service, 10:45 A. M. Rev. Hedley Hall.

Monroe, Wis.—United Liberal Church. Hour of service, 10:45 A. M. Rev. J. H. Palmer.

Mount Pleasant, Mich.—First Congregational Society. Hour of service, 10:30 A.M. and 7 P.M. Rev. H. Van Ommeren.

Neillsville, Wis.—People's Church. Hours of service, 11 A. M. and 8 P. M. Without minister.

Omaha, Neb —Unity Church, Seventeenth and Cass Streets, Hour of service, 10:45 A. M. Rev. Newton Mann. P. O. Box 63.

Ord, Neb.—People's Unitarian Church of Ord. Hour of service, 11 A. M. Rev. E. S. Treworgy.

Pueblo, Colo.—Unity Church, Court and Ninth Sts. Hours of service, 11 A. M. Rev. W. S. Nichols.

Quincy, Ill.—Second Congregational Church, 633 Main St. Hour of service 10:30 A. M. Rev. C. F. Elliott.

St. Joseph, Mo.—Unity Church, Ninth St., between Edmond and Felix Sts. Hour of service, 8 P.M. Rev. J. H. Jones

St. Louis, Mo.—Church of the Messiah, Garrison Ave. and Locust St. Hour of service, 11 A. M. Rev. John W. Day 320 Newstead Ave.

St. Louis, Mo.—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 2909 Allen Avenue.

St. Paul, Minn.—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. and 8 P. M. Rev. Richard W. Boynton, 414 Ashland Ave.

Shelbyville, Ill.—First Congregational Church. Hour of service, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

Sherwood, Mich.—Unity Church. Hour of service 7 P. M. alternate Sundays.—Rev. B. A. Hills.

Sioux City, Iowa.—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. J. D. O. Powers, 410 Tenth St.

Toledo, Ohio.—Church of Our Father, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 2416 Fulton St.

Topeka, Kan.—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H Jones

Washta, Iowa. Unity Society. ervice and Sunday School every other Sunday at 2 P. M. Miss Carrie Hoffman Secretary.

Winnipeg, Manitoba.—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service, 7 P. M. Rev. Roegno Peturrson, 785 Notre Dame St.

Wichita, Kan.—First Unitarian Church. Hours of service 11 A. M. and 6.30 P. M. Rev. W. S. Vail, 1116 Bitting Ave.

Winnipeg, Manitoba.—All Souls' Unitarian Church, Manitoba Hall. Hour of service, 7 P. M. Rev. H. F. M. Ross, 297 Redwood Ave.

"Let us all join hands and help, for today we are alive together."

NATIONAL ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Charles T. Catlin, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty-fourth St., New York.

Vice-Presidents—Miss Fannie Field, The Auburndale, Mt. Auburn, Cincinnati, Ohio; Mrs. Emma Noble Delano 6531 Yale Ave., Chicago, Ill.; Mrs. John Boyd Davis 530 Majestic Bldg, Denver, Colo.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, coöperation and fellowship.

THE CHICAGO ASSOCIATE ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Mrs. W. M. Backus, President, 1519 Adams St., Chicago.

Mrs. O C. Baker, Secretary, 6565 Yale Ave., Chicago.

Miss Frances Le Baron, Chairman of Postoffice Mission, 921 Walnut Street, Chicago.

Composed of the Branches in Church of the Messiah, Unity Church, Third Church and First Swedish Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

KENTUCKY

Louisville Woman's Branch Alliance, Church of the Messiah President, Mrs. Charles F. Smith, 509 W Ormsby Ave. Secretary, Mrs. John B. Lewis, 1816 Fourth Ave. Meetings the first second and fourth Thursdays in the month

OHIO.

Director, Mrs. Arthur Bradley, 8 Hayward St., Cleveland.

Cincinnati.—Cincinnati Branch, First Congregational Church. President, Mrs. Wm. S. Sampson, The Auburndale, Mt. Auburn; Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month at 2 P. M.

Cincinnati.—Unity Branch. President, Mrs. Mary S. Russell, 1318 Race St.; Secretary, Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

Cleveland.—Women's Alliance of Unity Church. President, Mrs. E A. Stevens, 5 Lake View Ave.; Secretary, Mrs. Martha M. Tuttle, 44 Mt. Union St. Meetings every Friday at 2 P. M.

Marietta.—Marietta Branch, First Unitarian Church. President, Mrs. Helen Morgan, 432 Fifth St.; Secretary, Mrs. A. Laura Coil, 232 Third St. Meetings first Tuesday of each month at 2:30 P. M.

Salem.—Unity Circle of Salem. President, Mrs. Ida B. Cooper; Secretary, Miss Leora Thompson, 469 McKinley Ave. Meetings alternate undays at 2 P. M.

Toledo.—Toledo Branch Womans Alliance. President, Miss Florence Dority, 2222 Parkwood Ave; Secretary, Mrs. Sidney . Cooke, 133 Melrose Avenue. Meetings Friday at 2 P. M.

MICHIGAN.

Director, Mrs. Hiram Marks, 57 Sibley St., Detroit.

Ann Arbor.—Ladies' Union, First Unitarian Church. President, Mrs. W. H. Pettee, 554 Thompson St.; Secretary, Mrs. Frank Leverett, 312 N. Thayer St. Meetings every Wednesday at 2:30 P. M.

Brooklyn.—Woman's Alliance, Unitarian Church. President Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M.

Detroit.— Detroit Branch First Congregational Unitarian Church. President, Mrs. Hiram Marks, 57 Sibley St.; Secretary, Mrs. David MacKenzie, 574 Woodward Ave. Meeting third Friday at 3:30.

Mount Pleasant.—Ladies' Union, First Congregational. President, Mrs. A. Borden; ecretary, Mrs. Dr. Getchell Meetings alternate Tuesdays at 2 P. M.

Onsted.—Woman's Alliance People's Unitarian Church. President, Mrs. Alfred Howard; Secretary, Mrs. Lucern Darling. Meetings last Friday of each month at 2:30 P.M.

Sherwood.—Women's Alliance. Unitarian Church. President, Mrs. L. Maud Wilcox; Secretary, Mrs. E. J. Swain. Meetings first Thursday of every month at 2 P. M.

INDIANA.

Indianapolis.—Indianapolis Alliance, All Souls' Church. President Mrs. J. R. Cavanagh, 1856 N. Pennsylvania St.; Secretary, Mrs. C. A. Cotter, 1607 Park Ave. Meetings first Monday of each month at 2:30 P. M.

ILLINOIS.

Director, Mrs. Abby Bigelow Foote, 1622 Oak St., Evanston.

Alton.—Ladies Aid Society. President, Mrs. H. J. Bowman, 12th and Langdon Sts., Secretary, Mrs. Geo. R. Gebauer, 102 W. Third St. Meetings alternate Wednesdays at 2:30 P. M.

Alton.—Anna D. Sparks Society. President, Mrs. A. H. Wuerker, 311 Prospect St.; Secretary, Mrs. Julia R Floss, 404 Bluff St. Meetings alternate Tuesdays at 2:30 P. M.

Chicago.—Women's Alliance, First Unitarian Society. President, Miss Belle Macfarland, 220 E. Forty-eighth St.; Secretary, Mrs. Frances P. Allore, 1025 Fine Arts Bldg. Meetings every Friday at 11:30 A. M.

Chicago.—Ladies' Aid Alliance, Unity Church. President, Mrs. Sarah Baxter, 387 N. State St.; Secretary, Mrs. Laura M. Green, 1917 Oakdale Ave. Meetings every Tuesday at 11 A. M.

Chicago.—Branch of Third Unitarian Church. President, Mrs. C. D. Wescott, 5735 Washington Ave.; Secretary, Miss Ethel Mason, 1477 Washington Blvd. Meetings every Tuesday at 10 A. M.

Evanston.—Branch Alliance of the Church of All Souls. President, Mrs. A. R. Flentye, 948 Winthrop Ave. Chi., Sec. Mrs. George C. Richardson, 1406 Chicago Ave. Meetings twice a month on Thursday at 10:30 A. M.

Geneseo.—Geneseo Branch, First Unitarian Society. President, Mrs. C. J. Limle. Secretary, Mrs. M. J. Miller. Meetings first Wednesday of each month.

Geneva.—Geneva Branch, First Unitarian Church. President, Mrs. Emma Beebe; Secretary, Mrs. J. Niles Wheeler. Meetings every Friday afternoon.

Hinsdale.—Hinsdale Alliance. President, Mrs. B. B. Carter; Secretary, Mrs. A, C. Beebe. Meetings alternate Wednesdays at 1:30 P. M.

Quincy.—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 828 Spring St.; Secretary, Mrs. Arthur Turner, 1452 Hampshire St. Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. A. H. Norman, 1206 Ninth St., South, Minneapolis.

Duluth.—Women's Branch Alliance of First Unitarian Church. President, Mrs. H. V. Goetchins, 5137 London Rd.; Secretary, Mrs. H. C. Marshall, 2302 E. Fifth St. Meetings alternate Wednesdays at 2:30 P. M.

Minneapolis.—Women's Club, First Unitarian Church. President, Mrs. S. R. Child, 914 Kenwood Parkway; Mrs A. D. Dollenmayer, 724 E. 25th Street. Meetings nrst Wednesday of each month at 2:30 P. M.

St. Paul.—Unity Church Branch. President, Mrs. C. H Clark, 467 Holly Ave.; Secretary, Miss Delie E. Chaney, 604 Rondo Heights. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Director, Mrs. Laura N. Doolittle, 651 Marshall St. Mil.

Kenosha.—Kenosha Branch of the Women's Alliance. President, Mrs. F. C. Hannahs, 368 Market St.; Secretary, Mrs. F. J. Gottfredsen, 210 Deming St. Meetings every Tuesday at 3 P. M.

Madison.—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Mrs. Oliver P. Watts, 306 Lake St. Meetings twice a month on Wedneseay at 3 p. m.

Milwaukee.—Milwaukee Branch of Women's Alliance. President, Mrs. A. R. McLenegan, 689 Stowell Ave.; Secretary, Mrs. Edwin Reynolds, 446 Ivanhoe Pl. Meetings second and Fourth Friday of each month at 3 P. M.

IOWA.

Director, Mrs. G. S. Garfield, Humboldt.

Davenport.—Ladies' Working Society of the Unitarian Church. President, Mrs. Clara B. Bills, 1003 Perry St.; Secretary, Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July. Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July.

Humboldt.—Unity Circle, Unity Church. President, Mrs. Mary W. Garfield; Secretary, Mrs. Gazelle Stevens Sharp. Meetings alternate Thursdays at 3 P. M.

Iowa City.—Branch Alliance of All Souls' Church. President, Mrs. B. F. Shambaugh, North Clinton St.; Secretary, Mrs. Lizzie Cheney-Ward, 228 N. Clinton St. Business meeting, first Friday of the month at 2:30 P. M. Sewing other Fridays at 2 P. M.

Keokuk.—Ladies' Society of First Unitarian Church. President, Mrs. J. H. Chenoweth, 1206 High st. Secretary Miss Merta Mitchell, Pleasant ave. Meetings Monday afternoons.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenandoah St., St. Louis.

Kansas City.—Kansas City Alliance, All Souls' Church. President, Mrs. J. D. Stevens, 3112 Garfield Ave.; Secretary, Mrs. Frederick Smith, 219 W. Armour Blvd. Meeting first ana third Friday all day for sewing; second Friday at 2 P. M. for discussion.

St. Joseph.—Alliance Branch, Unity Church. President, Mrs. H. N. Robinson, 2741 Penn St.; Secretary, Miss Emma L. Ransom, 321 N. Tenth St. Meetings every Wednesday at 2:30 P. M.

St. Louis.—Eliot Society. President, Mrs. Wm. S. Stuyvesan, 5455 Maple Ave.; Secretary, Mrs. Rufus A. Lewis 5630 Vernon Ave. Meetings third Thursday of each month at 2:30 P. M.

St. Louis.—Unity Branch. President, Mrs. Anthony Ittner, 2103 Park Avenue.; Secretary Mrs. W. R. Vickroy, 2901 Rauschenbach Ave. Meetings first Friday of each month at 3 P. M.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

Lawrence.—Ladies' Aid Society. President, Mrs. O. E. Learnard; Secretary, Mrs. Mary E. Eames, Henry St. Meetings every Wednesday at 3 P. M.

Topeka,—Woman's Branch Alliance of Unity Church. President Mrs. C. F. Slayton, 1824 Clay St. Secretary Mrs. Theo. A. Wilkie, 716 Lane St. Meetings every Friday at 2:30 P. M.

NEBRASKA.

Director, Mrs. John L. Marsh, 1210 D St., Lincoln.

Lincoln.—Women's Alliance of All Souls' Church. President, Mrs. F. B. Harris, 1848 F St., Secretary, W. H. Bagnall, 1419 B St. Meetings first Wednesday of each month.

Omaha.—The Woman's Alliance of Unity Church, Omaha. President, Mrs. W. A. Smith, 984 North 25th Street. Secretary, Mrs. William Alderson, 3855 Seward St. Meetings first and third Wednesdays of each month at 2 P. M.

Ord.—Unity Circle, People's Unitarian Church. President, Mrs. E. M. Foster; Secretary, Mrs. George A. Parkins. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. Frank Merriam Keezer, 1243 Columbine Street.

Denver.—Unity Church Alliance. President. Miss Adelaide Butterfield, 3209Eliot St. Secretary, Mrs. L. C Edwards, 2838 Irving St. Meetings first, third and fifth Friday,

Fort Collins.—Unity Circle, Unity Church. President, Mrs. T, J. Annis; secretary, Mrs. A. M. Hawley. Meetings every Wednesday at 2:30 P. M.

Pueblo.—Woman's Alliance of Unity Church. President, Mrs. Z. D. Walter, 107 W. 7th St.; Secretary, Mrs. E W Baxter, 226 W. Abriendo Ave. Meeting second Wednesday of each month at 2:30 P.M.

A Directory of isolated Unitarians who, being deprived of the privilege of belonging to a local Unitarian church, desire to express their loyalty to the cause this name implies by membership in this list. It is to be hoped that other friends of our cause will join.

Andyke, Miss Belle, Mendota, Ill.
Ayers, Mrs. J. C F, Edgerton, Kas.
Butler, Mr. D. B., Frankfort, Mich.
Day, Mr. J. B. P., Castana, Iowa.
Du Comb, Mrs. Frank. Hammond, Ind.
Eckler, Mrs. A. N., Minot, N. Dak.
Forbes, Mrs. Clara S., Champaign, Ill.
Hatch, Mrs. Isabel, Springfield, Ill.
Holden, Mrs. Hannah, Manly, Iowa.
Hawley, Mrs. Robert, Warren, Ill.
Hull, Mrs. W. B., Morris, Ill.
Olive Leonard, West Salem, Wis.
Marsh, Mr. J. E., Big Rapids, Mich.
Marshall, Mr. G. M., Kilbourn, Wis.
Metcalf, Mr. Joseph, Eagle Pass Texas.
Munsell, Dr. E. Y., Prosser, Wash.
Munsell, Dr. L. S., Beaver, Okla.
Porter, Dr. H. L., Seneca, Mo.
Richardson, Mrs. Victoria, Princeton, Ill.
Shea, Mrs. L. C., Danville, Ill.
Siglow, Mrs. Geo. W., Kenmare, N. Dak.
Smith, Mrs. S. A., Excelsior Springs, Mo.
Spear, Mrs. Susan S., Riverside, Ill.
Topping, Mrs. W. J., Mohall, N. Dak.
Wheeler, Mrs. Thos. B., Troy, Ohio.